THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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THE MORMON POLITY.

A LETTER FROM THE LATE PRESIDENT GEORGE A. SMITH.

To the Editors of the Evening Post.

The press of late has been commenting on an atrocious massacre perpetrated by a combined force of Indians and outlaws in Utah eighteen years ago, one of the whites having been arrested and brought to trial.

Traveling extensively in that region during the last two years, I have in various publications placed before the public facts and impressions concerning the country and people, which I have endeavored to write out with impartiality. That these essays have been criticised was to be desired, inasmuch as a spirit of inquiry has been elicited; and that every passage favorable to the great majority of the inhabitants among whom I sojourned has been made the groundwork of personal abuse by a journal in Salt Lake City, which assumes to be the organ of the minority, was naturally expected. For animadversions coming from a Mormon source I am grateful, as they afford proof that a middle path has been pursued, the missiles coming from both sides of the road.

I offer no apology for the length of the enclosed communication. It was addressed to me last winter by Mr. George A. Smith, a prominent "apostle" of the Mormon church, who, but for his unexpected death yesterday, might perhaps have been the successor of Brigham Young. I have before referred to him as "a man of unimpeachable integrity."

His paper is interesting in various particulars. That part of it devoted to railroad enterprises will commend itself to gentlemen engaged in those undertakings; the romance of frontier life will gratify others; the enthusiasm of religious belief will call to mind the tales of the old Covenanters; and the defence of Mormonism by one of its most sincere supporters, whose conscientious services the Mormon system has just lost, is at least entitled to the consideration of the curious.

J. C.

New York, September 2, 1875.

St. George, Utah, Dec. 4, 1874.

John Codman, Esq., Salt Lake City:

Dear Sir,—Your letter of November 20th is received, and also your book entitled the "Mormon Country." I have hastily read it with great plea-

sure, as I had never had the privilege of doing so before. I should have been pleased if you could have visited this country. I was glad to learn that your tour through Sevier, Millard and Juab counties was agreeable and instructive.

You ask for information respecting railroad routes to connect the Union Pacific with the Southern Pacific. There are two natural routes from Santaquin. The road should go by Tintic mines, if the divide is not too high. If this is impracticable, the road should go by Nephi, Chicken Creek, and the lower Sevier Valley, passing through Star and other mining districts, on the desert to Panacca, Lincoln county, Nevada; thence down the Meadow Valley Wash and Muddy Valley, down the Rio Virgen to where it empties into the Colorado. There is a good place to cross the Colorado, and an easy grade to get out on the other side. Then skirt the west side of the San Francisco Mountains through to Prescott, and connect with the southern road. The advantages of this road are, that it connects with the rich silver, lead, copper and iron mines of western and southern Utah and south-eastern Nevada.

The other route, and in some respects more preferable, would be through Salt Creek Cañon, Juab county, to the coal and iron mines of Sanpete, taking in the lead and salt mines at the base of Mount Nebo, and through the rich grain fields of Sanpete and Sevier valleys; thence up the Sevier to Panguitch and up to the rim of the basin, which, I think, can be crossed without a tunnel, through immense forests of pine timber, and on a gradual descent to the Ki Babbi, or Buckskin Mountains, where Major Powell discovered an excellent place for a suspension bridge across the Colorado, where the river runs in a narrow, deep cañon, and the bridge would be very high above water; skirt the San Francisco Mountains on the east, and connect with the Southern Pacific. The advantages of this route would be to develop the stone quarries, coal fields, iron and copper mines, and grain and lumber regions, and grazing lands of Sanpete and Sevier valleys and Upper Kanab. I believe there is no difficulty on this route but what can and will be easily overcome with time, labor and capital. I understand these to be substantially the routes designed by President Young for the Utah Southern road.

I believe another feasible route, and in some respects superior to either of those mentioned, would be to leave the Sevier at Fort Sanford, crossing the Wasatch range, up Bear Creek and down Fremont's Pass, through Little Salt Lake Valley, passing near Paragoonah and Parowan to Iron City. From Iron City through Mountain Meadow Pass, down the Santa Clara to St. George. From there, in a southerly direction, to the mouth of the Grand Gulch, where there is a good crossing of the Colorado; thence out on the plateau described by Lieutenant Wheeler, who describes the route from St. George south on page 74 of his book of explorations for 1871. The advantages of this route are that it would pass through one of the greatest iron, coal and copper regions in the known world, which has not been successfully worked yet to any great extent for want of railroad facilities.

You say in your letter: "I send you a copy of that (book) with the request that, although we cannot be expected to agree on religious matters, you will kindly set me right as to facts where I am in error." Page 4 reads: "The former policy of this people was seclusive, and consequently strongly opposed to all railroad enterprises; but when inevitable fate pushed the Union Pacific and Central Pacific lines across the continent, directly through their territory, they wisely concluded to make the innovation profitable, as it was unavoidable." This declaration somewhat surprised me. If you will read the memorial to Congress, approved March 3, 1852, you will learn that Brigham Young, then Governor of Utah, and the Legislature of Utah, were the first legislative body who took action concerning a railroad across the continent. The memorial will be found in the first volume of Utah laws. The original was signed by Brigham Young, Governor, as well as by the officers and members of the Assembly. It reads as follows:

"MEMORIAL TO CONGRESS FOR THE CONSTRUCTION OF A GREAT NATIONAL CENTRAL RAILROAD TO THE PACIFIC COAST. APPROVED MARCH 3, 1852.

"*To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:*

"Your memorialists, the Governor and the Legislative Assembly of the Territory of Utah, respectfully pray your honorable body to provide for the establishment of a national railroad from some eligible point on the Mississippi or Missouri river to San Diego, San Francisco, Sacramento or Astoria, or such other point on or near the Pacific coast as the wisdom of your honorable body may dictate. Your memorialists respectfully state that the immense emigration to and from the Pacific requires the immediate attention, guardian care and fostering assistance of the greatest and most liberal government on the face of the earth. Your memorialists are of the opinion that not less than five thousand American citizens have perished on the different routes within the last three years for the want of proper means of transportation. That an eligible route can be obtained your memorialists have no doubt. Being extensively acquainted with the country, we know that no obstruction exists between this point and San Diego, and that iron, coal, timber, stone and other materials exist in various places on the route, and that the settlements of this Territory are so situated as to amply supply the builders of this road with material and provisions for a considerable portion of the route, and to carry on an extensive trade after the road is completed.

"Your memorialists are of opinion that the mineral resources of California and these mountains can never be fully developed to the benefit of the people of the United States without the construction of such a road; and upon its completion, the entire trade of China and the East Indies will pass through the heart of the Union, thereby giving our citizens the almost entire control of the Asiatic and Pacific trade; pouring into the lap of the American States the millions that are now diverted through other commercial channels; and last, though not least, the road herein proposed would be a perpetual chain or iron band which would effectually hold together our glorious Union, with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in times of peace, and our defence from foreign invasion by the speedy transmission of troops and supplies in times of war. The earnest attention of Congress to this important subject is solicited by your memorialists, who in duty bound will ever pray."

When this memorial was presented to Congress by Mr. John M. Bernhisel, Utah's Delegate, he was told by the members that we were one hundred years ahead of the age. He humorously invited them, when the road was done, to come and see him, and some of them have done so, twenty years afterwards. The Legislature have repeatedly sent memorials to Congress, keeping the subject continually before them, until they enacted a law on the subject. The memorials of 1855-56 point out the Bitter Creek route, but recommended the Timpanogas Pass, or Provo route, instead of the Weber. In the spring of 1856 a mass meeting, held at Salt Lake City, passed resolutions urging the necessity of immediate action of Congress for a national railroad. So far, then, from our people being opposed to railroad enterprise, they were among the first to bring the question before Congress, and kept continually calling their attention to the subject until it was made effectual.

I crossed the Plains with Brigham Young on his pioneer journey in 1847. We were looking for a railroad route as well as a wagon road, and in company with him I made many a detour from the wagon road to find passes where a railroad could be constructed through the mountains. We then expected that ten or fifteen years would be sufficient to complete the road. The memorial of March 3, 1852, is almost prophetic. Brigham Young's and the people of Utah's efforts were probably the cause of his being appointed one of the original directors of the Union Pacific road.

I was reared rigidly a Presbyterian. Our people have never been, in any particular, as seclusive as my Presbyterian ancestors were. This may be somewhat singular, considering the rigid modern Christian training that our people have received since the organization of the Church, embracing forty-seven vexatious lawsuits against Joseph Smith; and notwithstanding any amount of perjury, not one of them were successful, though it cost more than one hundred thousand dollars to defend them.

Joseph Smith and his counselor were tarred and feathered, in the spring of 1832, as a piece of modern Christian discipline, two Christian(?) ministers presiding on the occasion. A child sick with the measles died from the exposure caused by breaking into the house and tearing Joseph Smith out of bed. In 1833 the Rev. Isaac McCoy, a Baptist clergyman, and the Rev. D. Pixley, Presbyterian, were foremost in administering Christian discipline to the Latter-day Saints in Jackson county, Missouri, aided by lesser lights in the Christian faith, tore down houses, destroyed printing offices, pillaged goods, whipped, tarred and feathered; killed, wounded and drove fifteen hundred people disarmed and destitute to perish in the wilderness; burned two hundred and sixteen of their houses, which stood upon lands for which they had paid their specie to the United States Treasury. The same Christian discipline, in a milder way, was again administered in Clay county. They were driven to the naked, uninhabited prairies of Caldwell county, their enemies even declaring that it was such a worthless country, and so destitute of timber, that the Mormons were welcome to it. Two years of industry and enterprise, with great faith on the part of our people, made Caldwell one of the most flourishing counties in the State.

Here the Rev. Sachael Woods, a Presbyterian minister, and the Rev. Samuel Bogard, a Methodist, assisted by ministers of other denominations, and their aiders and abettors, renewed the system of religious tyranny by beating, stabbing, robbing, plundering, house-burning, ravishing, and finally exterminating and driving about five thousand people from the State of Missouri in midwinter. Every one of them that was driven was repeatedly urged, and many solicited to stay, if they would renounce their religion—not polygamy, for we were then rigid monogamists, but our Church organization. Major-General John W. Clark, a Methodist, in enforcing the exterminating order, said: "You must not meet in council meetings or in conferences; and if you ever organize again with bishops and presidents, the people will be upon you, and you utterly destroyed." Our benevolent Christian friends of Missouri followed many of those exterminated people with vexatious demands upon the Governor of Illinois for extradition for violation of Missouri laws. I believe that a record cannot be found in the State of Missouri wherein a criminal judgment is entered against one of our people, though the administration of the law was entirely in the hands of our enemies. One especial lesson in Christian charity was administered at the meeting-ground near the missionary camp, where several women were lashed to benches and * * * While Joseph Smith and his fellows were in prison and in chains, they were told that a party of those men had gone for the purpose of administering the same Christian training to their wives, but they returned without accomplishing their purpose, as they found the families so well guarded as to make the attempt unsafe.

In 1844 a handsome city had grown up in Hancock county, Illinois, called Nauvoo. A charge of treason against Joseph and Hyrum Smith caused their arrest. Knowing the intention of his persecutors to murder him, Joseph Smith obtained from the Governor of the State a pledge of the faith of the State for his protection from all violence, and a fair trial; but he and his brother were murdered in jail, while awaiting examination, by a party of men with blackened faces, led by a Baptist minister; ministers of other denominations taking part. In 1845 one hundred and seventy-five houses were burned in different parts of Hancock county by parties led by Christian ministers; and culminated in driving the entire people in winter,

numbering many thousands, homeless and destitute, into the wilderness, leaving the hard toil of six years, their magnificent Temple, mills, factories, farms and neighboring villages, a prey to their Christian tutors. But they faithfully promised that the few helpless and destitute might remain in the city. The Rev. Thomas Brockman, and about fifteen hundred of his pious confederates, after several days' siege, and three days' bombardment with artillery, succeeded in setting across the river the last six hundred men, women and children, helpless and destitute. A description of this suffering camp was given by Colonel Kane, who visited them. He says: "Dreadful, indeed, was the suffering of those forsaken beings, bowed and cramped by cold and sunburn, as each alternate day and night dragged on. It was the fourth week of September, 1846." (For extract from Colonel Kane's description, see Answers to Questions, page 13.) This short reference to points of our history would be sufficient to satisfy the kind, generous and impartial historian, that when added to by the years of hardship, toil and suffering incident to forcing our way into these mountains and contending with Indians, wild beasts and the sterility of an unknown desert, solely for the enjoyment of religious liberty, the whole Mormon people ought to have become, in the most eminent degree, thoroughly possessed of all the meek, quiet, peaceful, humane and liberal principles of true Christianity.

We fed the Indians; we fed the emigrants who came here hungry by the thousands; dug them out of the snow in the mountains, and nursed them when sick; and although thieves and robbers among them plundered our ranges of the most valuable cattle and horses, we extended to them the protection of our laws. Some of them were taken, tried and imprisoned, were reprieved by Governor Young in the spring and aided on their journey. The rights of no apostate or stranger were compromised while he was Governor. We had successfully contended with two grasshopper wars, far more destructive than the present one in Kansas, and one cricket war, till on the 24th day of July, 1857, the news arrived, while we were engaged celebrating that memorable day at Big Cottonwood Lake, that Brigham Young had been removed from being Governor; that 2,500 infantry, two regiments of cavalry and two batteries of artillery were ordered to Utah; and that their outfit was the most complete ever furnished to an American army; the command to be given to General Harney, who was known in Utah by the name of "Squaw Killer," and whose very name carried with it among our people a feeling of horror; and what was more significant, all the administration papers and many others were filled with threats of extermination, blood and slaughter. Even our old friend Senator Douglas, in a speech, requested the administration to cut out the loathsome ulcer, meaning Utah; and what was even more significant, the United States mail was stopped. The people struggling with the desert said in their hearts, "This means bloodshed." When the mob began operations in Jackson county the United States mail was stopped. When like operations commenced in Clay county the United States mail was stopped. At the commencement of mob interference in Caldwell county the United States mail was stopped. As soon as the disturbance began that brought about the assassination of Joseph and Hyrum Smith, the mail was stopped. The commencement of house burning in Hancock county in 1845 was simultaneous with the stoppage of the mail; and if the government has stopped the mail, we need expect no mercy, "judging the present by the long and bitter past." Some Utah people had the contract for carrying the mail. One hundred thousand dollars had been expended in stocking the road, which was all lost.

In the spring of 1856 I went to Washington with a petition to ask for the admission of Utah into the Union. It was well known in the States that the people of Utah had lost their crops the previous year through grasshoppers. We had, indeed, lived on half allowance of bread for a year, and it was believed that we must inevitably starve; and they seemed disappointed to find us in good health and applying

for admission into the Union. The press of both parties commenced a universal tirade of abuse and falsehood concerning the people of Utah. We were unable to get any paper of prominence to correct these falsehoods, or publish anything that was reliable.

I returned to Utah on May 25th. For almost a year not a single package was brought into Salt Lake by the mail from the east. When it did come everything that had not been plundered had been opened. I have no doubt but the bloody extermination of our people would have been carried out, had it not been for the humane influence of General Sam Houston, of Texas, and Colonel Thomas L. Kane, of Pennsylvania, or some other miraculous intervention on the part of the Almighty. Brigham Young sternly and continually instructed, in all of his speeches and proclamations to the people and orders to his men, that no blood should be shed, and assured them if they would implicitly obey his orders that they should come off triumphant. Imagine the feelings of a people: the mail stopped; the best appointed army ever sent out by the United States, headed, so reported, by a bloodthirsty "squaw killer," on the way to cut out the "loathsome ulcer." We had few men, and they were without arms and ammunition. This was decidedly one of the tightest places I ever saw in Mormonism. It was therefore determined to seize the hand that held the bowie knife, and hold it until the knife could be taken away; and this was done in a wondrous manner, without bloodshed. All alleged political offences growing out of the difficulties were magnanimously cancelled by a general pardon of the President of the United States, and a special pardon of the Governor of Utah. There has not been, so far as I know, the least violation of faith on the part of the people of Utah; although the federal authorities have not invariably maintained good faith on their part, but have, and are still endeavoring to disturb the peace of the community with difficulties of that period. Even your book, written with such apparent fairness, bases upon the extreme utterances of men, many of them extremists, a faith almost as brutal as that practiced upon us by our religious trainers, the Christian clergy, and their assistants in the United States. Page 156 of your book says: "It is scarcely pretended that Brigham Young gave the order for the 'Mountain Meadow Massacre,' but he took no steps to bring the murderers to justice."

Now the facts of this are—President Young, who had been superseded as Governor by Alfred Cummings, requested him and United States District Attorney Wilson to investigate this matter. He offered to go with them; guarantee their protection, and use his influence for the arrest of every party desired; and that a fair trial be had. This was refused by the judiciary, notwithstanding it was urged by the Governor and Attorney, as an investigation of this subject would not bring the guilt upon those whom political and religious intriguants wished to criminate. We are still desirous for a fair investigation of this subject, but do not want it investigated before a religious bigot or political trickster. Let the officers who handle this matter be just, high-minded men.

On the same page your book refers to the Morrisites. Morris had gathered around him some idlers, who had stopped work, and were living from cattle on the range. One of their number had apostatized from them, and had been sentenced by them to die. His friends, in terror, appealed to the United States Chief Justice of Utah to save his life, as he was imprisoned in Kington Fort, held by the Morrisites, and would be killed immediately. The Chief Justice issued a writ of *habeas corpus*. The officer was resisted, his life threatened, and he forbidden to return on pain of death. The judge, John F. Kinney, called upon the Governor for a posse, which were accordingly ordered. Mormons, being the citizens, were of course called upon. Brigham Young, on hearing of this, visited the Chief Justice and remonstrated against this proceeding, and the judge insisted that the majesty of the law must be preserved. President Young urged that they were a band of fanatics entrenched in a fort, who would fight, and probably many lives would be

lost; but if they were left alone, in a short time, with their idle habits, they would scatter. But the judge still persisted that the dignity of the court must be maintained. I visited the Chief Justice myself, not knowing of President Young's visit, and insisted that the move was ill-timed and wrong; and further, that it would be construed by our enemies as a persecution of the Morrisites by the Mormons, and was calculated to do us immense injury. The judge insisted that this could not be; but the majesty of the law must be maintained. He could not allow those people to kill their prisoners, or threaten an officer of the court. It is, therefore, an injustice to construe this as a Mormon persecution. I am satisfied your reference to Burton is untrue. Your account of the Mormon doctrine of blood atonement is, to me, entirely new. I have been in this church forty-two years, and have been acquainted forty-four years with its founders. We have had some extremists and some extreme men, but I never heard any one advocate the extreme doctrine you impute to us. The beautiful woman you describe as being killed by her husband I never heard of; she must have been a myth. We believe in the death penalty. Our Territorial laws were enacted in accordance with our faith. Give the murderer his choice to be hung or to have his blood spilled on the ground. Utah jurors have refused to hang men who had killed the seducer of their wives or daughters. On page 140 you say, "Polygamy was revealed to Smith to meet some difficulties of a social character with which he found himself embarrassed." It is not so. It should read: The revelation of plurality of wives caused Joseph Smith to be embarrassed with some difficulties of a social character. He was a rigidly moral, virtuous and pure man, and nothing but a sense of the awful responsibility of disobeying the Almighty caused him to teach or practice a principle which increased manifold the responsibilities and burdens of men.

The Spaulding story is a myth, and exceedingly shallow. I am ashamed of the credulity of my fellow men who believe it.

Murders have been committed in Utah; but on investigation these troubles invariably prove to be individual difficulties, and not unfrequently growing out of cattle and horse-stealing enterprises.

Had you traveled all over Utah during the exciting year of 1857, in the same kind, gentle and peaceful manner that you have done in the past two years, you would not have been molested.

I thank you for sending me the book. The references I have made have been very hasty, and in the absence of my library and journals. On page 91 of your book you accuse us, like the Puritans, of persecuting other sects. From the foundation of the Church to the present, ministers of all denominations have been invited to preach in our pulpits. Men of all persuasions have done business in our settlements without interruptions. When some of these business men whom we have made rich with our trade used that means and influence to induce the country to shed our blood, we withdrew our trade from them.

My reference to preachers is not intended to apply to all, as I have reason to believe that some Christian ministers deprecate these acts of persecution, though I have no knowledge of any of them speaking out, either in public print or in the pulpit, against them. We have had professors of religion of different denominations as federal officers in the Territory, who have been impartial, and not disgraced themselves and their professional honor by trampling the law under foot to injure the people; though, as a rule, the federal officers of the Territory, I believe, have been bigoted tricksters, unworthy the confidence of their neighbors, and probably sent to Utah to get rid of them. You say, page 96: "I find it hard to believe that any educated man can have or have had a real faith in the inspiration of Joseph Smith or Brigham Young." What other motive than real faith could have prompted men to endure the persecution and suffering which

(CONTINUED ON PAGE 622.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 27, 1875.

RELIGION.

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We believe in the Scriptures. It is consistent with human reason that God should speak to man—that the lesser be governed by the greater. There is wisdom in this divine arrangement. Intelligence has the right to rule. We question the existence of a real atheist—a person denying the being of a God. To accept the doctrine that where there is a law, there must be a law maker; that where there is organization, there must be an organizer, is so rational, that we doubt the sincerity of professed unbelievers when they tell us that they do not acknowledge the existence of any power superior to that of nature. Nature is the handmaid of Deity, but Deity is the creative and governing power of the universe.

The history of the past is one of extraordinary interest. Religion has been considered of paramount importance. As a part of man's inner life it has ever been a subject of deep reflection—an all-absorbing topic of conversation. As man is organized it is impossible for him to be destitute of religious convictions. As the body seeks for sustenance in bread—the mind for light in practical knowledge, so the weary soul seeks for solace in religion—for rest in the arms of a loving Savior!

Our position in this life is one of trial. We speak truly when we say that existence in this world is a *probationary state*. Who can secure to man happiness? How much of the cup of sorrow have all to taste? Our best calculations ofttimes fall through; we are disappointed at every turn we take. Why should we suffer so much? We lose a dear friend by death, what anguish of spirit we feel. One whom we thought noble, kind and generous, betrays our confidence, and laughs at our dismay. Our words of truth are turned into fables, our honesty into impure motives. Our piety is called hypocrisy, and our good will is cast aside as a thing of nought. The raging elements of fire and water sweep away the sweet fruits of a life's labor in an instant of time—you are left without a home in the world. You are striving to serve the Lord in all purity of heart; your neighbor breathes out threatenings against you—slanders your character and ruins your prospects in life. Your bosom friend, for conscience sake, is put to death—you are compelled to witness his agonizing sufferings. Shall any sink under this load of unpropitious circumstances? Alas many do, but why should they? Nothing strange has happened. It is only the fiery trial, which is to try you. If the heavens are as doors of brass, still maintain your integrity—continue to knock and they shall be opened unto you. Are you sick and afflicted, tempted and tried? Never

despair. While there is life there is hope. The heavens are full of days. God's storehouse is full of blessings! Let nothing be lacking on your part, and if it is wisdom for you to be restored to health you will be restored. Resist the tempter and he will flee from you. Have patience and bear the trial. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Saint Paul was troubled with a thorn in the flesh, and he besought the Lord thrice to take it away, but the answer to him came, "*My grace is sufficient for thee.*" God's grace is sufficient for all! "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the CAPTAIN of their salvation *perfect* through sufferings." Dear Saints, think of that, and be encouraged, be happy! Pray without ceasing and contend earnestly for the faith—the true faith, as it it in Christ Jesus the Savior. All your trials will end in glory—Mark it well—in glory—in the presence of God and the Lamb! Resignation to the will of God is a holy condition of the mind. It is pleasing to Him, and angels rejoice over you. No tongue can tell how precious Saints are in His sight. Angelic spirits are solicitous for their welfare,—always ready to comfort and bless them. It is a high privilege to be a Saint!

O Lord bless thy chosen people, and succor them in the hour of peril and tribulation—heal the sick and strengthen the feeble.

Be valiant in the cause of human redemption. Remember life at best is short. It is well to suffer for righteousness' sake. Salvation is an individual blessing. The glory of a soul saved—the punishment of a soul lost, will not effect you—save yourself!

Religion pure and life-giving is to worship God through Christ in spirit and in truth—to keep the commandments—to eschew evil—to overcome temptation—to seek to save the sinner—to comfort those in distress—to give bread to the hungry—to clothe the naked—to pray for the living and to minister to the dying—in all things to live in strict conformity to the law of God as made known through the everlasting Gospel.

Without doubt many great events which transpire in a life time, are decreed by heaven to come to pass. But no one is debarred by fate from doing good. Our individual experience tell us, that, "Where there's a *will*, there's a way."

Predestination is not understood—it is misinterpreted; consequently many people are led to err, to stumble, to fall into despair; while others are presumptuous and arrogate to themselves privileges they cannot be, in the government of God, allowed to possess, in the way they think to secure them. The merciful Father has a blessing for all of His children if they will accept of it in His own appointed way. The Gospel is free for all, without money and without price. For He hath "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, *if haply they might feel after him*, and find him." "For He is no respector of persons, but he that feareth Him, and worketh righteousness, accepted with Him." It is the privilege of all men to obtain true religion. None are banished from the presence of the Lord until they have rebelled against Him, by setting His laws and authority at defiance. "His servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness."

Latter-day Saints, be earnest in prayer with Him, and seek to enjoy in a

high degree the faith of miracles. Are you sick? Send for the Elders of the Church; ask them to administer unto you, in their holy calling, the ordinance of the Church for the healing of the sick. There is the same God in Israel now as there was in the days of the Apostle James, when he wrote—

"Is any among you afflicted? let him pray. Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: the effectual fervent prayer of a righteous man availeth much."

It is desirable that the sick, when they are not "appointed unto death," should be healed. Thousands have been restored to health through the ordinance in our day—Why not you? God will answer prayer: sometimes, however, the supplicant has to wait. Saint Paul says, "We wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What! wrestle against principalities? It is so written. The Prophet Daniel prayed to God and "mourned for three full weeks." Then a holy angel appeared unto him and said, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy *words were heard*, and I am come for thy words. But the prince of the kingdom of Persia *withstood* me *one and twenty days:* but, lo, Michael, one of the princes, came to *help* me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days." This heavenly messenger on his holy mission to Daniel was opposed for "one and twenty days" by an opposite spirit—one of the powers of darkness. So Daniel had to wait, and by waiting obtained the blessing! Satan and his emissaries are always on the alert to thwart the Saints in their purpose—to weaken their faith—to subjugate their spirits—to paralyze their efforts in seeking to secure temporal and spiritual gifts and blessings from the hands of God. We use the terms temporal and spiritual, this is speaking after the manner of men, for with the Lord all things are spiritual, as it is written—

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D. & C., sec. 10, par. 9.)

In order to fully carry out this fact in our every day life in wisdom, it is well for us to avoid traveling in a secular groove too much. Or in other words, while we pay attention to the affairs of the present world, we must not omit the more weighty concerns of the world to come. While manual labor or the intelligent exercise of physical strength is absolutely necessary in building up the Kingdom of God; the practice of truth—the love of righteousness, which will purify the affections and sanctify the heart, is also equally essential. We will express our views in the language of Paul, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in Spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of Saints; given to hospitality. Bless them which curse you: bless, and curse not." We are persuaded that this is the true position of a Saint. The man or woman that can forgive and *forget*, injuries received, is advanced to a high state of Christian perfection. True religion is no chimera of the brain. It is a philosophical condition of being: the mind is enlightened—the soul is strengthened, the intellectual faculties are perfected in holiness before the

Lord. Abel had this testimony that he pleased God. It is the privilege of all Saints to have a similar testimony—to enjoy the assurance of God's favor. Grace and peace be multiplied unto you. E. H.

RELEASES.—Elders Lafayette Holbrook, Bedson Eardley, J. C. Ingram, D. C. Johnson and D. Bockholt are released to return with the 13th of October company.

APPOINTMENTS.—Elder John Hopkin is appointed to succeed Elder Eardley in the Presidency of the Norwich Conference, and Elder P. J. Lammers to succeed Elder Bockholt in the Presidency of the Holland Mission.

CORRESPONDENCE.

ENGLAND.

Nottingham,
Sept. 7, 1875.

Prest. Joseph F. Smith.

My dear Brother,—The very sad news concerning the death of President Geo. A. Smith makes us all feel very sorrowful, knowing that we have lost another *mighty man of God*—a man that the world will greatly miss as well as the Latter-day Saints, but we cannot help but exclaim that the Lord knows best what will be for the good of his people, our fervent and constant prayers are, that God will cheer and bless our beloved President and Prophet, in the many and great bereavements that he has had to pass through of late, which we believe he will certainly do.

Since last writing you we have succeeded in opening several new places for preaching, with good prospects. Elder John Squires has been out on a tour through part of Nottingham, Derby, and Lincoln counties, opening up new places on the route, so that we can travel and preach at thirteen different towns and villages from Hucknall in Notts, to Gainsboro' in Lincolnshire, and only have to walk from one to three and half miles from one place to the other, with but two exceptions, and there we have to walk eight miles. On the 1st instant I received a letter from him, in which he says, since Monday, 23rd ult., he had held eight meetings at these places, and that the people paid marked attention on each occasion; two persons have promised to be baptized on his return.

Elder Bryan is traveling in Derbyshire and Staffordshire, doing a good work. Elder Young writes me on the 24th ult. from Sheepshed in Leicestershire, that the prospects are very flattering for doing good in that part of the Conference.

I have been on a ten days' tour through the outskirts of this Conference, adjoining the Birmingham Conference, where I met Elders R. V. Morris and V. L. Halliday. Brother Morris had a very severe cold when I met him; he was so hoarse he could not preach, but he soon got over it.

On Sunday, Aug. 22nd, we held a meeting of the Saints in Northampton, at 2.30 p.m., and partook of the sacrament, all feeling well, and at 6 p.m. we went out on the racecourse and held meeting. Myself and Elder Halliday occupied one hour in preaching to a large and respectable audience. At this place brother Morris and I were entertained by Mr. John R. Markes and wife, who were extremely kind to us and welcomed us to their home at any time.

On Monday evening Elder Halliday went to Stanwick, and Elder Morris and I went to Wellingborough, which place we reached late in the evening, and was very kindly received by Mr. Henry Fowler and wife, who I believe are Methodists, but they manifested great hospitality in their every action towards us. The next morning (Tuesday,) the people at Stanwick paid brother Halliday's R. R. fare to and from Wellingboro' to have him down there to preach to them. We went and held meetings on Tuesday and Wednesday evenings and baptized one woman by the name of Baker. In this place there are three or four others about ready for baptism.

On Tuesday, 26th, Elders Morris and Halliday returned to Birmingham, and I wended my way through the country towards Nottingham, opening up three new places to preach, on my way. At one of these places a stranger proffered me his house to preach in if I would come again, which I promised to do at an early day. I arrived in Nottingham on Saturday, the 28th, having enjoyed my visit extremely well.

On Sunday last Elder Squires held four meetings at Mansfield, which were all well attended, and much of the Spirit of the Lord was poured out upon speakers and hearers.

Elder Young and myself went to Derby on Sunday, to fill an appointment. We there met Elder Bryan, who had just arrived from Burton-on-Trent, and whose face was radiant with smiles, having had the satisfaction to baptize three of our friends at Burton on Friday evening last. At 11 a.m. we walked over to old Chester, two miles from Derby, and held meeting in the street. Elders Bryan, Young and myself preached to a very attentive but not very large audience. At 2.30 p.m. the Saints came in from Belper, a distance of eight miles, and we held meeting in Derby and partook of the Sacrament, all feeling well. At 6 p.m. we walked two miles to Cotton Lane, and held meeting in the street, when about 200 persons gathered round and paid profound attention to the remarks that were made. At the close we told the people that we would come and preach to them again : they cried, "hear, hear, come along." They said they would like us to get a room and preach to them often, which we promised to do if some kind man would open his house for us, or if the people would let us have their chapel, we would come and preach to them regularly and not charge them anything for doing so. This is the second meeting held at this place, and makes in all twenty-one new places we have opened up to preach in this summer with very flattering prospects.

On Monday, we went thirteen miles to Codnor, where we attended a Tea Party with the Saints from Eastwood, also some Saints and members of the choirs from Mansfield and Nottingham. We held our Tea Party in a large club-room belonging to Mr. Rowley, of the New Inn, which he furnished us free of charge, and after tea was over we invited the people of the town to come, and in about twenty minutes over two hundred persons gathered in, and we entertained them with singing anthems, hymns and songs for over two hours, and all seemed to enjoy themselves exceedingly well. At the close we made a few appropriate remarks, and thanked the people for their very kind attention, and Mr. Rowley for the room ; after which the people flocked around and shook hands with us. Two persons said they never enjoyed themselves in any society like that of the Latter day Saints, and bid us welcome to their homes at any time. We bid them good bye, feeling that much good will be done at Codnor.

Elder Squires is going to leave us for home, on the 15th instant, having accomplished an excellent, good work, a work that will never be forgotten by himself, by me, nor by any of the Elders or Saints in the Nottingham Conference ; he goes with our full faith, prayers and blessings.

Elders Bryan and Young, I am really pleased to say, are laboring as diligently as men possibly can ; they are living their religion as Elders should do, and keeping the word of wisdom to the letter ; in short they are just the kind of help that I want, and my faith, prayers and blessings shall continually be for their progress.

The brethren all join with me in much love to you and all at "42." God bless you.

Your brother and fellow-laborer in the cause of truth,

GEO. L. FARRELL.

Cheerfulness is not a proof that the mind is at ease, for often "in the midst of laughter the heart is sad."

What goes deepest, reaches highest, wears best and lasts longest, is not any mere intellectual theory of the universe or its author, but that profound religion of the Spirit which allies us to God and all good beings in heaven and on earth.

MINUTES OF DISTRICT MEETING,

HELD IN ST. JAMES' HALL, SNOW HILL, BIRMINGHAM, SEPT. 12, 1875.

Utah Elders present—Edward Hanham, from Liverpool Office; W. H. Maughan, R. V. Morris, President; V. L. Halliday, J. T. Belliston, Traveling Elders in the Birmingham Conference.

10 a.m.

Meeting called to order by Elder Morris. The choir sang, "The morning breaks, the shadows flee." Prayer by Elder R. V. Morris. Choir sang, "Hail bright Millennial day of rest."

Elder Belliston said it was 22 years since he obeyed the Gospel. Before he joined the Church he was considered a good man, but after that he was called a fanatic, by men of the world. He had lived in Utah twenty years. He knew Prest. Young personally, and he never knew him to teach anything contrary to the truth. Many reports were about concerning him, but he knew him to be a gentleman; said he would prefer living in Utah to anywhere else, but he had been called to preach the Gospel, and he desired to do so. He spoke on the first principles of the Gospel, and the necessity of obedience thereunto. He referred to the organization of the Church by the Savior and his Apostles, and the doctrine they taught. Bore testimony to the restoration of the Gospel by a holy angel, in fulfillment of prophecy. (Rev. xiv, 6).

Elder Hanham in speaking of the Kingdom of God, said that John the Baptist came forth as a great religious reformer; he came from the wilderness crying, "Repent ye, for the kingdom of Heaven is at hand." The Savior came in fulfillment of prophecy. And he came to John at Jordan, and demanded his right to be baptized; not for the remission of sins, for he was pure, he lived a pure life, he came to die for original sin. When the Savior was baptized, in coming up out of the water, the Holy Ghost in the shape of a dove, rested upon him, his Father acknowledged him from the heavens. The kingdom of heaven was a literal organization, as much so as the kingdom of Great Britain. The Savior came and set up the kingdom, he was the king, and his Apostles were the officers to execute the laws; but they put to death the king and his representatives, and banished the kingdom from the earth in fulfillment of the Savior's words. The Latter-day Saints testify that, that kingdom is again set up on the earth, and although small at its commencemet it will deluge the earth with righteousness.

Prayer by Elder Halliday.

2 p.m.

Choir sang, "I saw a mighty angel fly." Prayer by Elder Standford.

Choir sang, "How beauteous are their feet."

Elder Halliday felt pleasure in speaking to the people in reference to the first principles of the Gospel; also that he was connected with the good work of God in the last days. He referred to remarks made by E. Hanham on the kingdom of God. Bore testimony of their truth; he knew the kingdom was again restored to the earth and it was necessary to obey the laws of that kingdom in order to obtain full salvation.

Elder Maughan said he was here because God our creator had spoken from the heavens; he had restored the true plan of salvation. He would say that faith, repentance and baptism for the remission of sins, was the first principles of the Gospel of Jesus Christ. It was necessary to put away false traditions, and take the advice of the Apostle James, "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Elder Hanham said he was from Utah in the Rocky Mountains. He knew the Work was true, or he would not be here. It showed our sincerity, by coming here on the apostolic principle, to preach the Gospel. Spoke on the subject of emigration, and the manner in which it is conducted. Joseph Smith received the Gospel through the ministrations of a holy

angel. All people must conform to its requirements. It is as easy to believe in God as it is to believe in our earthly parents. All men are born free to be saved if they will comply with the law. Spoke on the principle of baptism for the dead, which was listened to with great attention.

Prayer by Elder Goodrick.

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6 p.m.

Choir sang, "Know this that every soul is free." Prayer by Elder Boddison. Choir sang, "Ye wondering nations now give ear."

Elder Hanham gave a highly interesting discourse on the subject of man. He said the popular belief of Christians is that man and this earth were made out of nothing: the spirit of man existed for ages before the foundation of this earth was laid. Spoke on the rebellion in heaven—of the mission of the Savior, his temptations, trials, his life, and death on the cross, his literal resurrection and glorious ascension to heaven.

Elder Morris said: two years ago he left his home in Utah to come to England, he had endeavored to do good, he was not afraid to meet any man, for he had injured no man. He was released to return home; he thanked the Saints for their kindness to him since he had been here; bore testimony to the remarks of Elder Hanham, said that they were true: also to the good character of Prest. Young, to the restoration of the Gospel of Jesus Christ, and the necessity of mankind obeying the same. He counseled the Saints to keep the commandments of God, and make haste and gather home to Zion.

After the choir sang an anthem,
Elder Morris closed by prayer.

T. H. ROBINSON, Clerk.

THE MORMON POLITY.

CONCLUDED FROM PAGE 615.

this faith inevitably brought upon them? I find it hard to believe that any educated, honest man, with the evidence which exists before his eyes of its truth, can reject it. I believe that many who entered the Church with a firm conviction of the truth have been induced to abandon it through persecution.

You certainly have as good a right to your belief on this subject as I have to mine. Not a single criminal connected with tarring and feathering, burning hundreds of houses, murdering men while trying to put out the fire of their burning buildings, the bloody scenes of the Blue, Haun's Mill, Crooked River, Goose Creek, the boasted ravishings of Mormon women at their meeting grounds, the murder of their Prophets, the driving of tens of thousands of people into the wilderness and robbing them of nearly all they possessed—I have never known of a State or national court bringing one of those criminals to justice, but do know instances where a Mormon court, Mormon jury, and Mormon officers have executed a Mormon for killing an outsider. Thomas Ford, then Governor of Illinois, in a letter to my father and myself, in 1844, said many of the people of the State regretted the manner in which Joseph and Hyrum Smith were killed, but were glad they were dead. Their murderers were admitted to bail for $1,000 each, allowed to go security for each other, and of course were acquitted.

The weather is fine. There are one hundred masons and tenders, with seven carpenters, at work on the Temple building here. Ninety-five quarrymen and twenty-five stonecutters are at work in the quarry. More than fifty tons of rock are daily laid in the walls. Lime-burners, wood, lime, stone and sand haulers and road makers, lumber-men and lumber-haulers amount to one hundred and twenty men more. The lumber and

timbers are hauled sixty-five miles across a desert, forty of which are without water.

A portion of the road is now almost impassable from mud. The walls of the building are about forty feet high.

GEO. A. SMITH.

—*New York Evening Post, Sept.* 3, 1875.

ABSENCE OF MIND.

We heartily concur with the *Philadelphia Ledger* in its assertion that among the bad habits, which are usually classed with the minor faults of mankind, is that of absence of mind. Says the writer: "We have all laughed at the awkward blunders of the absent-minded, their irrelevant remarks, their ludicrous mistakes, their forgetfulness of the ordinary proprieties of life. Often, however, serious results ensue through these seemingly trivial oversights; property is wasted, friends estranged, losses incurred, health and even life sacrificed. In times of strong excitement or peril of any kind, nothing is so valuable as presence of mind. It is not exactly courage, or fortitude, or sagacity, or judgment, but rather the calm and well poised ability to marshall all these forces into action just where and when they are most needed. How many lives have been saved and disasters averted by this simple endowment! How much of the heroism which we delight to honor may be traced to this potent source!

"It is precisely this attribute of which the absent-minded man is destitute. Whatever be his knowledge, or wisdom, or skill, however excellent his motives and intentions, however great his powers and capacities, he has not that control over them that ensures the rightful action of each in its own time and place. He is continually off guard, surprised, confused, unprepared. His mind may be of the finest order, but it is not at its post of command, and his powers are scattered and lost like soldiers without a leader.

"It is not only in times of emergency that this presence of mind is essential. Every hour of our lives must depend upon it for value and efficiency. If a man would be a prosperous farmer, a skillful mechanic, or a successful merchant; if he would be a kind neighbor, a faithful friend or a loyal citizen: if he would be a good and true husband, or father, or brother, his mind must be present in each of these relations, not absent. It must assume its rightful dignity of command over each phase of his life in turn, and not become absorbed in one to the exclusion of the rest, nor flutter in every chance wind. This is the chief cause of absent mindedness. The thoughts are suffered to linger about some favorite topic or to wander aimlessly, and of course the matter in hand cannot be thoroughly performed. If we cannot or do not direct our whole attention to the object on which we are engaged, and banish all others, we cannot do justice to it or to our own powers. It is the mixing up of different things and the confusion of mind thus created that are largely responsible for much of the inferior work in the world, and many of its failures and disappointments.

"Much of this absence of mind might be avoided if concentration of thought upon one subject at a time were made a prominent part of education. Children should be accustomed to think earnestly for short periods, and then to dismiss the subject wholly from their minds. Weariness, listlessness, and half-hearted attention should always be prevented. It is far better for a child to play with his whole soul than to study with but a fragment of it. If he be thus trained in his youth, if work and play and study, each in their turn, absorb him utterly for the time, there will be but little danger of his growing up to be an absent-minded man. Those in mature life who have unfortunately acquired this pernicious habit may, by a similar process of self-culture, gradually overcome it. No one who indulges in it can make the most of his powers in any direction or give out to the world his full value; and certainly no one in our present varied and complex civilization can fulfill his manifold relations in life unless he resolutely bring all the powers of his mind to bear upon each one of them in its appointed season."

—*Scientific American.*